UNITED EVANGELICAL Action

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DECEMBER 15, 1956

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- What Do We Mean by "Peace on Earth?" (p. 3)
- Middle East Tensions A Threat to Missions (p. 4)

OFFICIAL nae ORGAN

Readers Say—

A Catholic Boycott

To the Editor:

I was interested in your news story concerning the boycott of Lorain's United Appeal by the Roman Catholic hierarchy. Thought you might like to see these excerpts from the letter that went out from the deanery with the approval of the diocesan authorities in Cleveland.

JAMES SMITH

Lorain, Ohio

EDITOR'S NOTE: We print the following significant paragraphs:

"Catholics can not properly contribute to the 1956 United Appeal . . .

"In the past we have cooperated with the YMCA (a parallel to the YWCA) and with the Salvation Army by contributing to the Community Chest. . . . .

"Now, however, we are asked as Catholics to help the establishment of a YWCA with its religious objectives and also to contribute to a capital fund campaign which will erect buildings for the Salvation Army where its religious activities will be the primary purpose.

"To do so would be to contribute to and to recognize these forms of religion. This would be a serious violation of our faith."

Southern Baptists

To the Editor:

There is one error in facts in your editorial, "Our Concern for Southern Baptists" (*Action*, November 1), which you will probably want to correct. You say, "Representatives of Southern Baptist boards are to be found as observers in most major arms of the National Council of Churches." The Southern Baptist Convention has no official observers in any of the major arms of the National Council of Churches, and as far as I know there are no unofficial observers. The only relationship with any phase of work is the unofficial representation of the Sunday School Board on the Uniform Lesson Committee of the Division of Christian Education. The Sunday School Board has had representation from time to time and observers at the meetings of the National Sunday School Association. While working with the Sunday School Board, I was present for the organization meeting of the NSSA in Chicago eleven years ago.

PORTER ROUTH

Nashville, Tenn.

To the Editor:

I would like to congratulate you on your recent editorial relative to the Southern Baptist Convention. Let us pray that God will protect those wonderful folk from the insidious advance of modernism. As you know, there are actually very few men in places of leadership throughout the SBC whose minds have been poisoned by the liberal philosophy, but other great denominations have lost their evangelical fervor because of an identical infiltration.

I do not believe Southern Baptists will ever become aligned with the National Council, certainly not as long as the country pastors across the South have the privilege of voting at the National Conventions. But your article should be read and reread by those men in the South who know and love the New Testament message.

JOHN SUMMERFIELD WIMBISH

New York City

Arizona Appreciation

To the Editor:

I have just completed reading the November 15 issue of *Action* and couldn't resist the temptation to claim a moment of your time to thank you not only for the splendid articles but also for your editorials and especially the one entitled "Godless Sociology," which is very revealing and timely. You have a keen understanding of our times and your mind is alert to the trends of the hour. You are rendering a magnificent service to the cause of Evangelical Christianity. God bless you for it. I look forward to every issue.

R. S. BEAL

Tucson, Ariz.

False Doctrines

To the Editor:

In a recent issue of your magazine there was an article about sects like Jehovah's Witnesses being banned in Germany. They should be banned here in the United States, too.

It is estimated that the non-Christian cults in the USA are growing twenty-five times as fast as the true Christian religion. These include Jehovah's Witnesses, Christian Science, Mormonism, Unity, Father Divinism and others too numerous to mention.

The way these cults infiltrate our churches is a shame. I know of several where their doctrines are taught in Sunday School classes and even where the Superintendent of the Sunday School is a heretic. They like to give out their propaganda leaflets, Watch Tower magazines, story books, etc., telling lies about the established churches. They have been known to break up homes and create strife in peaceful communities.

Something should be done to protect innocent people from their insidious and diabolical onslaughts.

MRS. L. WARNER

Kewadin, Mich.

[EDITOR'S NOTE: We certainly should not depart from our historic American doctrine of religious freedom. There should be no banning of sects, however heretical they might be. It is the duty of pastors, elders, deacons or overseers to protect the flock from those who would pervert the faith.]

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Action

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111 East Fourth St.
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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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Glory to God in the highest, and on earth peace, goodwill toward men.—LUKE 2:14.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.—MATT. 10:34.

Blessed are the peacemakers: for they shall be called the children of God.—MATT. 5:9.

Christ came to bring peace but He "came not to bring peace"

THE PARADOX OF GOD'S PEACE

By GLENWOOD BLACKMORE

THE GOSPEL of Peace will be highlighted this Christmas, as it has been at Christmas-time for nearly two thousand years. It is well.

All the world is seeking peace. Deep in the heart of every man is the desire for individual and social peace. But for most of us peace is a will o' the wisp and the search is like the quest for the pot of gold at the end of the rainbow.

Even Christians are confused about the real teaching of the Bible concerning peace both as their personal possession and as their social responsibility.

The fact of the matter is that Christ came to bring peace, but He did not come to bring peace. In this paradox may be found the true teaching concerning Christian peace.

1. *Peace comes from God and is His free gift to men.* Just as God is love, God is peace. The Holy Scriptures allude to Him as "The God of All Peace." In more than a dozen instances the Apostle Paul says, "Peace is from God the Father." Evangelicals rejoice to sing,

Peace, peace, sweet peace!
Wonderful *gift from above!*
Oh, wonderful, wonderful peace;
Sweet peace, the *gift of God's love.*

2. *Peace is personified and realized in Christ.* The Bible calls Christ the "Prince of Peace." He became the manifestation of the Peace of God in the flesh and exemplified that peace throughout His earthly ministry. True peace can only be realized in Him.

3. *Peace is promised only to men of good will.* The literal translation of the "Gloria in Excelsis" is "peace on earth among men of good will," i.e., among men who do the will of God. The will to do God's will is the only good will among men. When man has been reconciled to God through Jesus Christ, when he has received pardon in Christ's atoning sacrifice and obedience to His commands, then he receives from God that inner serenity which passes all understanding. Cleansed of all feeling of contamination and unfitness we are at peace with God and secure in all our relations with our fellowmen.

4. *Peace is at war with unrighteousness.* Because peace is inherently righteous it finds itself in conflict with unrighteousness. That is why Christ said that the acceptance of His peace would set His followers "at variance" with those of their own sinful households, to say nothing of the pagan world all about them. Thousands of those who suffered martyrs' death because of their faith soon realized the truthfulness of His warning, but went into eternity with a serenity and a courage that was the marvel of the ages. They knew the miracle and the paradox of true peace.

5. *Peace is primarily a possession of the individual.* In the Lord Christ each one must experientially find the perfect peace which casts out fear, clothes us in our rightful minds, increases our reverence for God, deepens our faith in Him, creates a love for our fellowmen and gives us a new and eternal hope. At this Christmas time we need to breathe the prayer of Whittier that God "forgive our feverish ways" and—

Drop thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

6. *Peace has social implications.* Since true peace is of the nature we have indicated it is foolish to expect an era of peace on earth as long as the hearts of men are evil. But that such a social order is envisioned is very definitely a teaching of both the Old and New Testaments. The Kingdom so beautifully portrayed by Isaiah and John will one day be realized under the government of the Prince of Peace. We can now approximate that society in the Church of God, manifest the spirit of it in all our dealings with mankind and pray, "Even so, Come Lord Jesus!"

Our concern at this blessed season should be the telling of the Good News that was first announced at Bethlehem. Let mankind know that their only hope for enjoyment of the New Jerusalem in which righteousness and peace shall dwell forever lies in their humble acceptance of the Christ of Bethlehem and Calvary. Heralding the Good News is the current role of the peacemakers. "Blessed" are they . . . "for they shall be called the children of God."

NEW THREATS TO CHRISTIAN MISSIONS IN THE MIDDLE EAST

A noted British expert on Middle Eastern Affairs, who does not wish to disclose his identity, expresses some of his views on current tensions and their relation to the Christian missionary enterprise.

MISSIONARY societies and likewise Christian missions are in no sense themselves concerned with politics, but with the everlasting Gospel. Yet they cannot be unaffected by the political tensions which so deeply influence the peoples among whom they work and the political decisions which may at any time curtail or even terminate their activities. It is impossible, therefore, to review the present position of missionary work in Egypt and neighboring countries without some consideration of the major political tensions of the area. These may, perhaps, be summarized under four headings.

Arab-Israel Tension

It is the hostility between the Arabs and Israel which still constitutes the basic and most intractable problem of the Middle East, for the passions it arouses are pathological in their intensity. The attitude of the Jews is, on the whole, well understood in this country. After centuries as a scattered, persecuted minority the early Zionists started by postulating a National Home where the exiles could foregather and enjoy their own institutions; but this dream was soon expanded to that of a wholly independent Jewish State in the ancient homeland of Palestine. And the appalling anti-Jewish atrocities of the Nazis added a passionate intensity to these aspirations.

The Arab attitude is far less widely understood. They emphasize that Palestine has not belonged to the Jews since Roman times; that it has belonged to the "Arabs," broadly speaking, for some 1,300 years; and that by the Balfour Declaration Britain purported to establish a National Home for the Jews in a land which was not hers to dispose of and contrary to the apparent import of promises she had made to the Arabs just previously. They further maintain that the Mandatory regime distinctly favoured Jewish aspirations and that the ineffectual intervention of the UN in the Palestine war had produced precisely the same effect.

Worse still, it was Jewish atrocities which were the primary cause of the flight of most of the Arab refugees (numbering over three-quarters of a million), who still constitute a hideous legacy of human suffering and a continual reminder of the ineffectiveness of UN resolutions. And all Arabs lay the blame for the creation of the State of Israel primarily on Britain and secondarily on America; while the more extreme propagandists do not hesitate to dub Israel an outpost of Western Imperialism in the centre of the Arab world.

It is important, however, to realize that these reactions—extreme and even pathological though they often are—represent not a hatred of the Jews as such but symbolize a hatred of Zionism as a creed and of Israel as a political entity.

Nationalist Tension

Under the general title of nationalism a number of different factors can conveniently be grouped. There was first what may be termed the Old Nationalism of the period up till the end of the Second World War—the nationalism of the older political parties. These parties had no real programme for the pressing problems of social and economic life; they were all dominated by the big land-owning families, they revolved round rival personalities and they concentrated almost exclusively on the liberation of their countries from foreign control. Every ill was conveniently laid at the door of Western Imperialism. But with the withdrawal of foreign control the barrenness of this purely negative policy was revealed; and to-day it is the New Nationalism which is largely in the ascendant —a movement dominated by the emergent middle-classes, sometimes under the aegis of a military dictatorship, and sponsoring a comparatively radical policy of social reform.

The Old Nationalism was at times anti-missionary because the assertion that the Government was allowing missionaries to corrupt the youth of Islam was one of the easiest ways of arousing popular feeling and thus a convenient weapon in the hands of the Opposition. And in any Muslim country the danger of some such fanatical outburst can never wholly be discounted. The New Nationalism, too, is constantly on its guard against any "colonizing" tendency, and any foreign activity is apt to be so characterized. But

the major problem, at present, is not anti-missionary feeling as such, but rather the inroads of an increasing centralization and bureaucracy under which missionary institutions are forced to conform to regulations which may curtail or even cripple their activities.

Pan-Arabism and Pan-Islam

Ever since the Arab dream—and the British promise—of a united Arab State was disappointed by the creation of British and French mandates at the end of the First World War, Pan-Arabism has remained a powerful sentiment in the Middle East. It was this sentiment which found expression in the Arab League. But the League came to birth amid intense rivalries between different Arab States, and has hitherto provided a platform for these rivalries as much as for the ideal unity. In particular, the hollowness of this unity was revealed in the Palestine War.

All too easily, however, Pan-Arabism is confounded with Pan-Islam—although the latter is in fact both a wider (as embracing many Muslim countries which are not Arab) and a narrower concept (as excluding a considerable number of non-Muslim Arabs). But one side of the problem is apparent as soon as the question is asked: Who is an Arab? for the criterion to-day can scarcely be based on purity of blood, but on language and culture. And the Arabic language is regarded as primarily the language of the Koran, while the culture and history of the Arabs is predominantly Islamic. It is easy, then, for Muslims to regard the Christian minorities as an almost alien element.

In most of the Muslim countries to-day, moreover, there exists a more or less rabid Islamic group—such as the Muslim Brotherhood, or Fadayan Islam. These groups want to abjure the heritage of the West in all but science and technology and to establish an Islamic State on a more or less medieval basis. To these groups many of the more Westernized leaders are strongly opposed; and the violent methods the extremists have sometimes used have led to their periodical proscription.

Communist Influences

There are, too, Communist parties and "fellow-travellers" in most of these countries, whether outlawed or tolerated. In the main they are not very powerful, partly because of their equivocal attitude regarding Israel and partly because they are opposed by Islamic orthodoxy. But the growing estrangement of the Arab world—and especially Egypt—from the West, and its growing dependence on the Communist bloc, must inevitably open the door more widely to Communist influences; and it is probable that neither Islam nor the present leaders would be able to dam the dykes if they were once truly breached.

Christian Schools in Egypt

The gravest recent blow to the work of missionary societies in Egypt has been the new legislation regarding schools.

This means, in practice, that mission schools must in future both accept Muslim pupils and teach them Islam. This some Missions felt they could not do, even though the only alternative was to give up their school work and leave the Christian children without the help they so greatly need; while others have regretfully reconciled themselves to implementing the law and providing Islamic teaching for Muslim pupils.

Other avenues of missionary service are, however, still open. Medical work is especially effective, and is only hindered by difficulties in getting permits for foreign doctors and—in the present crisis — in importing the necessary drugs. Evangelistic work can also be carried out in the house visitation and a variety of meetings and other activities. For some of these, indeed, the police are beginning to demand permits —but this, again, seems to be part of the increasingly tight control exercised by the Government over the whole life of the people, rather than any deliberate attack on Christians as such.

The Constant Challenge

Behind political pressures and changing circumstances there stands a challenge which never changes—two great religions, Islam and Judaism, both of which deny the Christ of God. To the modern Jew the Messiah may be spiritualized or may be future, but did not come in Jesus of Nazareth; and the interpretation of such passages as Isaiah 53 is to be found in a suffering nation, not a suffering Saviour; but Jesus is to-day accounted by some as one of their Prophets. Similarly, to the Muslim, He was emphatically a Prophet, but no more. The Trinity is dismissed as blasphemy; Christ was a created being; and He never died, but was caught up to heaven, and another was crucified by mistake in His place.

To the Christian, then, both faiths represent the poignant challenge epitomized in 1 John 2:22. So, while the door is open, it is imperative that the message of the truth as it is in Jesus—the incarnate Lord, who lived, died and rose again that we might be justified, sanctified and (one day) glorified—should be made known by transformed lives and burning lips among those who have never yet, in most cases, had a chance to hear the voice of Christian testimony.

Evangelicals should add the whole Christian enterprise in the Middle East and Africa to their daily prayer lists. More may well be wrought by prayer than by the desperate measures of national leaders and the much-publicized but weak and ineffective efforts of the United Nations Organization.

This peaceful agricultural scene under the shadow of Egypt's pyramids (dimly outlined in the background) somewhat belies the feverish political activities of Premier Nasser and the Arab League and the fanatical revival of Islam throughout Africa and the Middle East. Sinister forces are at work to destroy Christian missionary activities and to open the doors for Communist infiltration.

UNIVERSAL WEEK OF PRAYER

January 6-13, 1957

MONDAY

THE CHRISTIAN AND GOD

Scripture Readings:

John 14:6-13; 17:1-3; 1 John 4:9-19

Meditation

The supreme revelation of God is seen in the Person of His Son Jesus Christ, our Lord. God commends His love toward us in that, while we were yet sinners, Christ died for us. Our chief duty is to love God for Himself (Matthew 22:37, 38), because He first loved us (1 John 4:19), and to worship Him in spirit and in truth (John 4:21-24).

Prayer

For a fuller personal knowledge of God through meditation in His Word and the ministry of His Holy Spirit.

For a deeper love towards Him, a closer walk with Him and a firmer faith in Him.

For growth in grace and godliness, in humility and holiness.

For lives and lips that show forth His praise.

TUESDAY

THE CHRISTIAN AND THE LORD JESUS CHRIST

Scripture Readings:

Luke 9:18-35; Philippians 2:5-11

Meditation

In order to redeem sinners, the Son of God endured the Cross (Colossians 1:18). We preach Christ crucified (1 Corinthians 1:23). Christians are called not only to believe on Him, but also to suffer for Him (Philippians 1:29).

Prayer

For a devotion to the Lord Jesus Christ, similar to that of Mary the sister of Lazarus, who anointed the feet of her Lord with a very costly ointment when He was on His way to the Cross.

For the Mind of Christ to be in us.

For sound biblical teaching about the Person and Word of our Lord Jesus Christ.

For lives which are identified with Him in His crucifixion and resurrection, and which will therefore speak powerfully for Him.

For a willingness to suffer and sacrifice for His sake.

For the exaltation of the Lord Jesus Christ in our personal life, our home life, our church life, our business life.

WEDNESDAY

THE CHRISTIAN AND THE CHURCH

Scripture Readings:

John 17:9-26; Ephesians 4:1-16

Meditation

The Church is the Body of Christ, the means by which He expresses Himself to the world. Each believer in Christ is a member of His Body, a partaker of His Nature. Every joint in the Body is a channel of supply whereby the whole Church grows. The world needs not only the personal testimony of the individual but also the corporate testimony of the whole Church.

Prayer

For right relationships in the Body of Christ.

For a deeper experience of fellowship in the Gospel.

For a genuine manifestation of the Unity of the Spirit between all those who love our Lord Jesus Christ in sincerity and truth, so that the world may believe.

For a new atmosphere of understanding between Christians.

For the edification of Christ's Church and for strength to prevail against the gates of hell.

For the indigenous churches on the mission fields of the world, that they may be built up in their most holy faith and be saved from the pernicious heresies which assail the Body of Christ.

THURSDAY

THE CHRISTIAN AND THE FAMILY

Scripture Readings:

Mark 10:6-9; Ephesians 5:22—6:4

Meditation

The family is God's unit. No nation is stronger or weaker than its family life. A Christian family is one in which all the members of the household have submitted their lives to Christ. Marriage is ordained by God to be a lifelong partnership between two Christians, for there can be no fundamental harmony between a Christian and a non-believer.

Prayer

For the establishing of family worship in every Christian home.

For a greater sense of our responsibilities, as Christian husbands and wives, parents and children.

For God's grace to live more worthily in our own homes.

For reconciliation and restoration where relationships in the home have become estranged, or embittered.

For homes which are in danger of breaking up.

For Christian homes on the mission fields of the world.

FRIDAY

THE CHRISTIAN AND BUSINESS

Scripture Readings:

Acts 18:1-3; 20:33-35; Ephesians 4:28; 2 Thessalonians 3:7-12

Meditation

A Christian business man should be known as a man of truth, uprightness and integrity. Godliness with contentment is great gain but it is not to be followed merely for gain. Love must characterise all our business dealings and the Christian should not participate in any business which destroys the physical, mental, moral or spiritual well-being of others.

Prayer

For all Christians engaged in business, that they may seek first God's kingdom and His righteousness, knowing that He will watch over their interests if they are concerned about His.

For the dedication of Christian businesses to God's service.

For much gain for our Lord by trading.

SATURDAY

THE CHRISTIAN AND THE WORLD

Scripture Readings:

Matthew 5:13-16; 28:18-20; Romans 13:1-10

Meditation

The Christian is a good citizen. His relationship with civil authorities is outlined in Romans 13:1-7 and I Peter 2:13-17. Christians are the salt of the earth and the light of the world. The key to maintaining healthy relationships with our fellow men is genuine self-forgetting love. Such love is the fulfilling of the law.

Prayer

For the breaking down of all barriers which hinder the spread of the Gospel.

For the fostering of goodwill between citizen and citizen, nation and nation.

For the tribes and peoples, tongues and nations, which have not yet been reached by Gospel missionaries.

For the peace of Jerusalem.

For the coming and kingdom of our Lord Jesus Christ.

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Action Editorial

James DeForest Murch

The Revival of Islam

▪ THE MARCH OF ISLAM is a vital factor in the current Middle East crisis (see p. 4). Political phases of the struggle may well lead to World War III. Its religious phase may lead to the most serious challenge Christianity has experienced since the advent of godless Communism. A combination of the two could effectively close the doors for Christian missions in Africa, the Middle East and the East Indies.

The Middle East is the birthplace of Islam. Mecca (Hajj) in Arabia is a powerful factor in the unity of the Moslem world. From East and West thousands of Mohammedans come in annual pilgrimage. Gamal Abdel Nasser, Egypt's dictator and chief exponent of Pan-Arab Unity, is not only aware of the importance of Mecca but is moving to capitalize on it for his own political ends.

The increasing number of pilgrims is indicative of the swift advances Islam is making, especially in Africa. Egypt is virtually closed to Christian missions already. Down the west coast of the Dark Continent and across the desert regions the revival is sweeping.

In three sample villages in Ilorin, the border province between partly-Christianized Yorobaland and Moslem-dominated Hausaland in central Nigeria, Christianity and Islam used to be equally divided. Today the population is eighty per cent Moslem, twelve per cent pagan and only eight per cent Christian. At a fairly conservative estimate there are now 30,000,000 Moslems in West Africa and in the Sudan. Optimistic estimates put Christian converts at fewer than 5,000,000.

Why this change? Among the factors are these: The Moslems are becoming fanatically evangelistic. The reasons are both religious and political. Every Moslem becomes a missionary. All the missionaries are Africans. Even the traders come into the villages, roll out their prayer rugs, and advertise their religion as well as their wares. They preach no revolutionary social doctrines which might disturb the pattern of African life. They approve polygamy and ask no change in tribal customs.

Cairo is the training center for African Moslem teachers. They are beginning to indoctrinate picked leaders with Pan-Islamic ideas. They favor modern trends within Islam. They teach Arabic as a living language and not just a means of memorizing the Koran. They oppose the paralyzing sectarianism of Islam and are heralds of a new "ecumenical" movement. Thus may eventually be welded together a tremendous spiritual instrument for world domination not unlike Islam's holy wars that threatened the whole Christian world before Charlemagne.

With the United States aiding and abetting Egypt and the other totalitarian Arab states in the present Middle East crisis (to say nothing of voting with Soviet Russia in the United Nations) we may expect a further eclipse of Christianity in this important area of tomorrow's world.

Is This Tolerance?

▪ ROMAN CATHOLICS are the most vocal segment of our citizenry in advocating "religious tolerance" in America. Is this their idea of that virtue—?

1. Every Roman Catholic child is forbidden to attend an American public school with Protestant and Jewish children unless he receives special permission from the local Roman Catholic bishop (Canon 1374).

2. No non-Roman Catholic may be validly married to a Roman Catholic without subscribing to the discriminatory pledge binding him to raise all his children as Roman Catholics. If a Roman Catholic and a non-Roman Catholic are married by a Protestant minister, the marriage is absolutely null and void (Canon 1061, 1070, and 1094).

3. A Roman Catholic is forbidden to read any book defending the principles of Protestantism or Judaism against Roman Catholic dogma (Canon 1399). This prohibition includes both the King James and the Revised Standard versions of the Bible.

4. An American Roman Catholic priest is forbidden to belong to a Rotary Club (*Osservatore Romano,* January 12, 1951).

5. A Roman Catholic is forbidden to participate in any Protestant religious service (Canon 1258).

Let our Romanist friends practice what they preach!

Christ Our Peace

▪ GIDEON'S PRAYER, "The Lord send peace," is one we all need to pray in this troubled world at Christmastime.

As Glenwood Blackmore points out in our leading article (p. 3), peace is the companion of righteousness and goodness; there can be no peace to the wicked.

It therefore appears that we must turn to Christ as the only source of the kind of peace that can meet our need this Christmas. He is the one who can take fear out of our troubled hearts. He can comfort and strengthen the suffering and the persecuted. He can give hope to the discouraged. Christ through His chosen people can give nations the ideals and the wisdom to bring peaceful settlements for social and political problems. Christ is the only answer to the age-old sin problem which is basic to all our troubles.

God the Father knew that sin is the great disturber at the bottom of all hate and strife and war. So He sent His only-begotten Son into the world to make peace by taking away sin by the sacrifice of Himself. He bore our sins in His own body. He is become our peace. He has broken down the walls which separate us from God and from our fellowmen and has made possible "peace on earth."

So let us pray, "Lord, send peace," through us to all men. Every Christian at this Christmastime should realize that he has a special ministry of reconciliation to perform. We say to men, "Be ye reconciled to God" and know the peace Christ came to bring.

And we have this confidence—that He will keep all men in perfect peace whose minds are stayed on Him!

Potpourri

▪ PROMINENT FIGURES in Communist China's Christian Self-Help Patriotic Movement have invited fifteen Japanese Christian leaders in the National Christian Council to be their guests at a May Day Celebration in 1957. . . . . SUNDAY SCHOOL LEADERS will welcome the issuance of a new bibliography of Sunday School literature by the Evangelical Teacher Training Association entitled, *The ETTA Library for Christian Educators.* There is no finer available listing of trustworthy volumes in this important field. Helpful for building a library . . . . .

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Subsidy to Fordham?

Federal authorities have received a petition for a special hearing on the Lincoln Square project in New York, which would include a superblock Fordham campus. The petition was submitted to the Federal Housing and Home Finance Agency by residents and businessmen of the Lincoln Square area, and rested largely on the constitutional principle of separation of Church and State.

It was obvious, however, that the petitioners, who were represented by Harris L. Present, were more interested in blocking the entire project than in safeguarding separation of Church and State. The objection based on constitutional principle was accompanied by other objections to administrative planning for the relocation of residents and businesses.

The Lincoln Square area is located between Central Park and the Hudson River in Upper Manhattan. The redevelopment plan is the largest of several slum clearance projects in various stages of development in the New York area. Plans call for a new cultural center, a new site for the Metropolitan Opera, modern apartments, theaters and stores in addition to the Fordham campus. The plans also include a relocation of St. Matthew's Roman Catholic Church within the project. There will also be a rectory, a parochial school and a convent to house some 18 nuns who would teach at the parochial school.

The involvement of constitutional principle is in the "writedown" procedure employed in acquisition of the land from present owners. The federal government and the City of New York acquire the land through condemnation proceedings. The land is then resold to private developers at a much lower price, the federal government bearing two-thirds of the loss and the city one-third.

This procedure is considered to be in the general public interest when the present structures are replaced by modern dwellings, stores and cultural structures and it is generally felt that government subsidy to such projects is justified. But when this government subsidy is extended to a sectarian educational institution, to a church, a parochial school or to other sectarian structures there is a direct conflict with the US Constitution and with the Constitution of the State of New York.

Federal authorities who received the petition from the residents group said that the petition is premature, since the project is still in preliminary planning stages. However, federal authorities are now considering an application for preliminary approval which has been submitted by the City of New York.

The only other church affected is the Good-Shepherd Faith Presbyterian Church which will remain untouched in its present location.

Religious leaders interested in the principle of separation of Church and State have been giving serious consideration to the possibility of approaching city and federal authorities seeking a replanning of the program so as to avoid the violation of the Constitutional principle.

Church in the Canyon

The U.S. Forest Service has officially stated that a primary consideration in granting permission for the erection of the Chapel of the Holy Cross on government property was its location near a privately owned community outside the national forest. The chapel is just a few hundred feet inside the boundary of the national forest, and will serve communicants from the Sedona-Little Horse community, in addition to attracting thousands of tourists.

No church of like proportions has ever been built on government property with a view to serving the public generally. Other chapels and missions in the national forests have served residents of communities within the forests who would otherwise be unable to attend churches outside government domain.

The statement on the part of the Forest Service was made in reply to an inquiry made by the Washington office of NAE. Donald H. Gill, Assistant Secretary of Public Affairs, stated that the granting of the permit is "tantamount to a gift of government property for the establishment of a sectarian chapel."

The chapel is immense and elegant but the nature of the architecture is relatively non-controversial from a sectarian standpoint. Its proportions were displayed in *Life* magazine of October 15. If the facade of the chapel had been a statue of the Virgin Mary, rather than a plain cross, the conflict with constitutional principle would have been more obvious but the issue at stake would be the same.

In explanation of its action in granting this permit, the Forest Service made reference to a statute passed by Congress 60 years ago. This statute made certain provisions for the "settlers" residing within the national forests and allowed one acre of ground for each church maintained by the settlers. The structure presently in question is not owned by residents of the national forest but by the Roman Catholic Church and was built by funds donated by a Roman Catholic sculptress.

In light of the policy established by the granting of this permit the NAE Washington office has asked the Forest Service "if regulations can be formulated which will safeguard the constitutional principle of separation of Church and State, or if it will be necessary to seek remedial legislation which will provide such safeguards."

Congressional Ministers

Amid the many congressional representatives who are elected to office from careers in law and politics there is the occasional representative whose professional background is the ministry. Such is the case of Rev. Merwin Coad who was elected to represent the sixth congressional district of the state of Iowa.

Congressman Coad is a Disciples of Christ minister and is the first active ordained clergyman to be elected to Congress since 1944 when Rep. Adam Clayton Powell of the Bronx was elected to office. Congressman Powell continues to represent the sixteenth congressional district of New York and continues as minister of the Abyssinian Baptist Church. He was the first negro congressman to be elected to office from the eastern states.

Meanwhile Rep. Dewey Short of Galena, Missouri was defeated for office when the people of the seventh district of Iowa went to the polls. He had been an active clergyman before being elected to Congress in 1928 and had served as pastor of the Grace Methodist Church of Springfield, Missouri.

Another interesting religious affiliation is that of Rep. Dalip Singh Saund who was born in India and came from a background of Indian religion. He was a surprise victor in what was considered as an "upset" in the 29th congressional district of California. He had served as judge in a small Imperial Valley town. Judge Saund has been noted for an active role in the effort to liberalize US Immigration Law.

Persecution in Bolivia

A mob of Bolivian Aymara Indians of the Andean highlands tried unsuccessfully to stone two missionaries and burn their jeep one night in early September. "Three local Catholic priests had spent the day in the community talking with Indian leaders," reports Jack L. Willcuts one of the victims of the attack.

Arriving at the small Friends Indian church at dusk on a routine field visit, Roscoe Knight and Jack Willcuts with his son Stuart aged 7, of the Oregon Friends Mission were advised that priests had told the community that day to destroy the "evangelistas," kill the missionaries and burn their jeep.

"This sort of talk is becoming common now in Bolivia," says Willcuts, who is president of the La Paz Inter-mission Fellowship composed of 13 different denominational missions and more than 150 missionaries of the Bolivian capital area. "So we watched

(Continued on page 14)

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

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United Action

Evangelicals Launch School of Missions

WHEATON, Ill.—A school of missions on a senior college and graduate level for evangelicals is now in the first stage of development. At a recent meeting of the Commission on Education of the National Association of Evangelicals it was disclosed that plans are being laid for a Summer Institute of Missions to be held at Wheaton College here in conjunction with Wheaton's Summer School, June 22 to July 19, 1957. The summer institute is a first step toward a school of missions to be set up as a part of Wheaton's Graduate offerings leading ultimately to a Master's Degree in Missions.

The Interdenominational Foreign Missions Association has been invited to cooperate with the Evangelical Foreign Missions Association in the project, and will be invited to serve on a joint committee with representatives of the Education Commission of the NAE.

Dr. Enock Dyrness, director of Wheaton's Summer School, has been asked to coordinate the program. A tentative course of ten hours has been planned including modern missionary trends and methods, methods of Bible study, missionary anthropology and field problems in literature. Several mission executives will be invited to the Institute to provide spiritual leadership and inspiration for the students.

Financial grants are being sought from foundations and companies which may be interested in such a project.

The ultimate aim is to establish a school of missions to do for evangelicals what the Hartford School of Missions provides for those of liberal theology.

100 Summer Conference Leaders in Workshop

LOS ANGELES. — Representatives of about 100 evangelical Christian conference grounds in the Western states and Canada elected Walter A. Warkentin, managing director of Hume Lake Conference, to a third consecutive term as president of the Western Conference and Camp Association when the group met at Arrowpines Conference Grounds in Southern California October 14th to 18th.

Grant Whipple, director of The Firs conference grounds near Bellingham, Washington, was named Vice Chairman; Graham Tinning, executive director of Forest Home grounds near Redlands, California, was elected secretary, and Leonard Duren, manager of Cedar Crest grounds, also in Southern California, was named treasurer.

James Slevcove, former Los Angeles County athletic director, spoke to the group on Organized Recreation for Teens and Twenties. Spencer England, resident manager, Big Bear Lodge, directed the maintenance group in a how-to-do-it series and MC'd the operational program.

Among the instructors were Rev. Cyrus N. Nelson, Robert Hughes Mitchell, Kenneth L. Holst, Dick Langford, Don Rhodes, Rev. Mel Lyons, Doris Tucker, Don Deputy, Thelma Bain, and Gertrude Woods.

Evangelism

New York Crusade Plans Are Developing Rapidly

NEW YORK.—In New York City, plans for the forthcoming Billy Graham meetings have been developing rapidly during the six months since the opening of the Crusade office on May 1, 1956. Crusade headquarters have been established right at Times Square, in the very heart of the metropolis. Crusade planning is under the direction of a nineteen-man Executive Committee, headed by Mr. Roger Hull, active Presbyterian layman, and Executive Vice-President of the Mutual Life Insurance Company of New York. Indicative of the wide range of support for the Crusade is the 150-member General Crusade Committee, representing ministers, laymen and laywomen from every area of the city's life whose advice and counsel are of tremendous importance during the planning phase of the undertaking.

Plastic discs that slip over the center of standard telephone dials will promote prayer support throughout the country for Evangelist Billy Graham's eight-week New York crusade next spring. In announcing the unique advertising device, Crusade headquarters said the discs would bear the reminder: "Pray for Billy Graham, New York Crusade, Madison Square Garden, Begins May 15, 1957." Goal of the Crusade staff is to distribute the discs by the thousands in homes and offices across America.

Prime effort just now is the task of recruiting Prayer Partners, not only across America, but literally from around the world. First goal is the establishment of one quarter million prayer groups who will, in turn, recruit other Prayer Partners in the effort toward making New York City "the most prayed for spot on the face of the earth."

Crusade meetings will be held in world famous Madison Square Garden, with a seating capacity of approximately 20,000 persons. Plans call for the opening meeting on May 15, with no closing date announced. In an effort to reach additional thousands in the metropolitan area, week-end meetings are planned for the huge athletic stadia located throughout the area just outside the congested downtown areas.

An idea unique in religious advertising circles promises to be one of the most effective steps in the recruiting of prayer support for the Billy Graham New York Crusade.

Cleverly designed plastic discs have been prepared, each one bearing the reminder: "Pray for Billy Graham New York Crusade, Madison Square Garden, Begins May 15, 1957." The discs slip over the center of the standard telephone dial, with a cut-out space making it possible to read the number which appears on the instrument.

Goal of the Crusade staff is to distribute the discs by the thousands in homes and offices across America as part of the nation-wide effort to enlist prayer support.

Further information concerning the Crusade is available to every person who enrolls as a Prayer Partner. Enrollment cards are available for the asking; the address: Billy Graham New York Crusade, 165 West 4th Street, New York 36, N.Y. Each Prayer Partner receives a regular subscription to the monthly publication, "New York Crusade News."

LATE NEWS AT PRESS TIME

● **EXTENSIVE EXPANSION** of the program of the American Bible Society in the next twenty-five years has been announced. Plans call for 110 new revisions of whole Bibles, 150 translations of Old Testaments, 200 translations of New Testaments and 225 translations of Gospels into new languages.

● **SIXTY MISSIONARIES** of British foreign missionary boards have been placed under arrest in Egypt and are being expelled from the country. American missionaries have not yet been affected by this new move by Nasser's government.

● **CHRISTIAN BROTHERS** winery, owned and operated by the Roman Catholic Church, was recently charged, in congressional tax legislation hearings, with unfair competition. The liquor operation is tax free because it is classified as a religious enterprise.

● **RADIO SERMONS** have been banned by the Lebanese government. Future religious broadcasting will be limited to the reading of the Holy Scriptures. Another development in the Middle East crisis.

● **BISHOP JOHN PETER** of the Hungarian Reformed Church has been dismissed as an "informer" against his fellow clergymen. The Bishop represented his church at the World Council Assembly in Evanston, when Dr. James DeForest Murch accused him of such Red Communist activities. WCC leaders defended the Bishop and denied the allegations.

● **DR. NELS S. FERRE** is leaving Vanderbilt University. After special lectures in Andover-Newton Theological Seminary in the spring, this noted liberal will become executive professor in the University of Manchester (England).

● **KNIGHTS OF COLUMBUS** in annual convention in Detroit passed a resolution urging that President Eisenhower take immediate steps to appoint an ambassador to the Vatican. The National Association of Evangelicals and Protestants and Other Americans United immediately alerted their leaders for Protestant action.

● **EVANGELICAL LEADERS** will come to Washington, February 6-8, for their first seminar to promote interest in USA government services. NAE regional directors, staff members and executives from some seventy Christian colleges will be among those present. The seminar is planned in cooperation with the NAE Commissions on Social Action and Higher Education.

Alliance Reports 1959 Period for Evangelism

WASHINGTON — (BP) — Baptist World Alliance officers report that Baptist groups in a number of countries plan to make 1959 a special year of organized simultaneous evangelistic effort.

"It is our hope that 1959 will witness the greatest united evangelistic advance in which Baptists have ever shared in the more than 100 countries where we are at work," they say in a New Year's message to Baptists over the world.

The message was signed by Theodore F. Adams, Richmond, Va., BWA president; Arnold T. Ohrn, general secretary, and Robert S. Denny, associate secretary, Washington, and Henry Cook, acting associate secretary in Europe.

public affairs

Sunday Closing Crusade Wins Important Battles

WASHINGTON, D. C.—(R N S)—The United States Supreme Court rejected an appeal from a Pine Bluff, Ark., grocer who was convicted and fined for keeping his store open on Sunday in defiance of an 80-year-old Sunday closing law.

Berlon S. Taylor had contended he was deprived of "equal protection of the laws" under the constitution since some business enterprises were permitted to remain open on Sunday.

The Arkansas Supreme Court, in upholding Mr. Taylor's conviction, said his grocery did not come under the "charity or necessity" clause of the state law.

"We find no evidence," the state tribunal said, "that it was necessary for the appellant to keep his store open on Sunday or any evidence of arbitrary discrimination against him."

DAYTON, O.—(RNS)—For the first time in more than a year all major chain food stores in the Dayton area are closed Sundays.

In a joint statement in full-page newspaper ads, the three chains said:

"We believe it has now been proven that the unlimited Sunday openings of retail stores of many types is an evil which could soon destroy the traditional observance of Sunday and therefore would undermine an important and worthwhile phase of community life . . .

"We hope that our positive action against Sunday business will encourage other commercial enterprises in this area to follow. Also, we hope that the interested parties who have worked with us in opposing Sunday business will not let up, but will apply even more energy to finish the job."

Church groups had taken a strong stand against Sunday business.

DALLAS, Tex.—(R N S)—Petitions calling for the closing of all Dallas County grocery stores on Sundays were presented to District Attorney Henry Wade. They contained 45,000 signatures.

Rev. Houston Brummit, pastor of Second Avenue Gospel church, began circulating the petitions several weeks ago principally through church groups and in grocery stores.

John W. Arcore, a member of the congregation, said that an 1887 Texas law prohibits the Sunday operation of a business within a half-mile of a church, public school or home. He said this law gives the district attorney power to close grocery stores now doing business on Sundays.

Signers of the petitions included more than 400 members of the Retail Clerks International Union, Mr. Arcore said.

Baptists Ask End of USA Church Grants

MONTGOMERY, Ala.—An end to all federal grants for the construction of hospitals owned by any Church or religious group was urged in a resolution adopted by the Alabama Baptist Convention at its annual meeting here.

The resolution criticized the Hill-Burton Act which authorized the federal government to grant $140,180,000 for the construction of hospitals and related medical facilities to be owned, operated or controlled by religious groups.

It asked that the money be made available for hospitals and medical facilities through long-term, government-secured loans rather than by grants.

The resolution contended that of $5,404,518 granted in Alabama under the Hill-Burton Act, 96 per cent or $5,211,518 was given to only one religious body.

While the group was not named, the wording of the resolution clearly indicated it meant the Roman Catholic Church. It said this group "used the money as an alleviation of human suffering as a work of mercy, and also as a means of propagating the particular religious beliefs of the church body."

In another resolution, the Convention requested an amendment to the Alabama Constitution to "make it unconstitutional for any religious body to receive tax monies under any circumstances for the promotion of religious institutions."

radio-tv

Initiate Religious Broadcasting Course

NEW YORK—(RNS)—The National Broadcasting Company has initiated a course in religious broadcasting designed to equip future clergymen with basic experience in radio and television techniques.

Cooperating with the NBC in the project are the Protestant Council of the City of New York and Hebrew Union College—Jewish Institute of Religion here where the course is being given.

While organized primarily for theological students the ten bi-weekly sessions are open, upon application, to clergymen of all denominations.

Classes deal with programming, documentaries, panels, interviews, sermons, drama, and all other aspects of religious programs on radio and TV.

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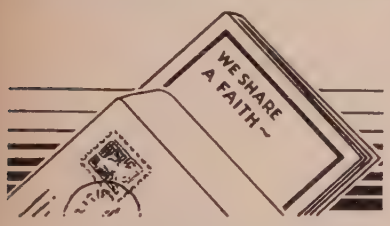

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Inter-church

Asks World Council Heads To Renounce "Red" Honors

OMAHA, Neb.—Dr. Daniel A. Poling, editor of *Christian Herald* magazine, called upon World Council of Churches leaders to send back their decorations and honorary doctorates received from Communist-controlled institutions in Europe last summer.

Dr. Poling was the keynote speaker at the annual meeting of the All-American Conference to Combat Communism here. The conference is a group of fifty-three national organizations including fraternal, church and veterans groups. Their common goal is to defend and promote American freedom and fight Communism.

Dr. Poling speaking of the Russian attack on Hungary, said: "If there was an hour when sanctions were in order, when an economic boycott was a justifiable weapon of peace, and if ever withdrawal of recognition with the severance of diplomatic relations were justified, that hour is now."

Then he called upon officials of the World Council of Churches to send back the medals and degrees they have received from Communist-controlled countries.

"Let that vice-president of the World Council of Churches, who has twice received the Stalin peace prize, fling his medals into the face of the Kremlin," he said, referring to Dr. Joseph L. Hromadka of Czechoslovakia.

"Let the distinguished and well-intentioned American officials of the World Council of Churches do likewise with their decorations—the honorary degrees received from the Communist-controlled theologial seminary in Budapest."

NHA Sermon Contest Announced for 1957

MINNEAPOLIS, Minn.—A second Pentecost Sermon Contest is being sponsored by the National Holiness Association. Awards will be given for the best sermons and outlines that present the work of the Holy Spirit in the heart of the believer, to the general public or those who are unindoctrinated in the Wesleyan position.

Judges of the contest will be Dr. Roy S. Nicholson, president of the Wesleyan Methodist Church of America; Dr. W. C. Mavis, dean of the John Wesley Seminary Foundation; and Dr. W. L. Surbrook, general evangelist of the Pilgrim Holiness Church.

Contest winners will be announced at the 89th Annual Convention of the NHA in Minneapolis, April 23-26, 1957. Full information may be secured from the National Holiness Association, 1128 Metropolitan Building, Minneapolis, Minn.

Foundation to Advance Christianity Launched

NASHVILLE, Tenn.—(RNS)—The recently-organized National Foundation for the Advancement of Christianity here launched its activities by distributing 50,000 "Go to Church" lapel buttons to Nashvillians.

Gilbert B. Purucker, executive secretary, said "just here in Nashville and

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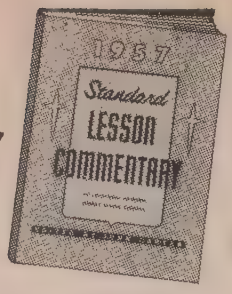

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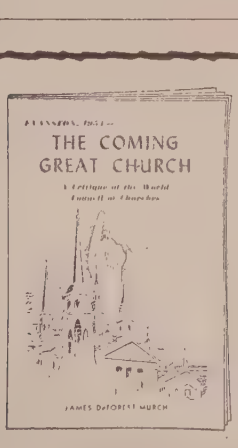

THE COMING GREAT CHURCH

A 70-page critical study of the WORLD COUNCIL OF CHURCHES, comprehensive and well-authenticated. Based on a report of the Evanston Assembly of the WCC by Dr. James DeForest Murch, editor of United Evangelical Action.

Every minister, teacher, and lay leader in the land should have a copy. Churches, church institutions and Christian organizations should purchase copies for all their "key" workers.

Single copy, 25 cents; $2.50 per dozen; $8.50 for fifty copies; $15.00 for 100 copies.

UNITED EVANGELICAL ACTION **111 E. 4th St., Cincinnati 2, O.**

Davidson county it has been estimated that only 20 per cent of the population attends church regularly."

"We hope soon to branch out in the state with this 'attend church' movement," he said, "and if we're as successful as we've been in Nashville, we aim to expand on a national scale."

Mr. Purucker said a number of projects to promote interest in Christianity will be undertaken by the foundation in the near future. These include:

1. Advertising of the "Go to Church" theme through billboards, car stickers, brochures, newspapers and other news media and the distribution of promotional materials among church groups.

2. Sponsoring of an essay contest in Tennessee elementary schools on the theme, "What Religion Means to Me."

3. Organizing of denominational lay groups to work with the foundation.

missions

Evangelical Missionaries Exceed NCC Personnel

NEW YORK—A record total of 23,432 Protestant missionaries are serving abroad for 213 agencies in the United States and Canada, according to a survey made by the Missionary Research Library The figure four years ago was 18,576. Evangelicals outside the National Council of Churches support more than half of them.

The Methodists send the most missionaries overseas, accounting for 1,513. The Seventh-day Adventists are next with 1,272. Then follow the Presbyterian Church in the USA with 1,072; and the Sudan Interior Mission (interdenominational) with 1,024.

The survey showed that Protestant missionaries are serving in 100 foreign countries, with 35 per cent in East, Southeast and Southern Asia; 29 per cent in Africa, south of the Sahara Desert; and 26.5 per cent in Latin America.

An estimated 64,000,000 Protestants in the United States and Canada each contributed an average of $2.00 per member for foreign missions in 1955. Highest per capita giving was in the Mennonite Brethren Church of North America (EFMA), whose 11,920 members gave an average $37.50 to support 188 missionaries.

The study showed that only 43.5 per cent of the total number of missionaries surveyed belong to the large USA denominational boards co-operating through the National Council of Churches. EFMA, IFMA and independent boards (Evangelical) are responsible for 50.6 per cent of the missionaries surveyed. The remaining members are supported by Canadian Boards.

Fifth Annual Missionary Literature Conference

CHICAGO.—The fifth annual literature workshop for missionaries, mission executives and others interested in foreign literature was held December 10-13, at Lincoln, Nebraska. Messages and discussions will help solve many of the literature problems on the field and will be a challenge to help step up the literature program around the world.

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Some of the outstanding features of the conference will be a series of three Bible studies by Dr. V. Raymond Edman, president of Wheaton College; a challenge on the ripe opportunities of literature work in the Orient by Dick Hillis; a look at the mission fields of India, the Orient and Latin America as seen by nationals; a message on "The Functioning Indigenous Church" by Dr. Donald Black, just home from Egypt, and a report on Africa and Europe by Harold Street. There will be helpful discussions on the problems of missionary writing, publishing and distribution.

The keynote address on "Literature in Tomorrow's Task of Evangelization" will be given by R. Kenneth Strachan. The final message will be brought by Dr. Clyde W. Taylor on "A New World Literature Offensive." Other speakers include Robert Walker, editor of *Christian Life*; Peter de Visser of Feature Publishing Service; Edwin E. Jacques, foreign secretary of the Conservative Baptists, and others.

denominations

Kansas Friends Sever World Service Bonds

WICHITA, Kan.—At the Kansas Yearly Meeting of Friends here recently, official decision was made to discontinue sending representatives to the Friends World Consultive Committee. Considerable dissatisfaction has been expressed also for Yearly Meeting representation in the American Friends Service Committee and Friends Committee on National Legislation. Approval was given to discontinue relationship to these on the Yearly Meeting level.

Generally speaking, Friends opposing representation in these organizations have favored Yearly Meeting membership in the National Association of Evangelicals. It was decided, however, that Yearly Meeting representation in the NAE and the three evangelical Friends groups should be left on an individual, local Church and Quarterly Meeting level of membership. Many felt that "liberty of conscience" in these matters is a definite move toward clarifying the deep concern to present the evangelical biblical message of the Friends Church in a clearer manner.

Evangelical Chaplains Plan Active Program

WASHINGTON, D. C.—Major General Charles I. Carpenter, Chief of USA Air Forces Chaplains, was guest of honor at the last meeting of the Commission on Chaplains of the National Association of Evangelicals. At the closing dinner, attended by one hundred sponsors, he spoke on the theme, "The Importance of Our Youth in Today's World."

Of major interest was the Buddy Club and Buddy Plan recently launched by the Chaplains Commission. Much enthusiasm was expressed in this scheme for maintaining Christian contacts with men in the armed services.

The following denominations are now served in the chaplains appointment field: United Brethren in Christ, Church of Christ in Christian Union, National Association of Free Will Baptists, Kansas Yearly Meeting of Friends, Pentecostal Holiness Church, United Missionary Church, Conservative Congregational Christian Church, Church of God (Cleveland, Tenn.), International Church of the Four Square Gospel, Assemblies of God, Open Bible Standard Churches, Pentecostal Church of God in America and the Evangelical Free Church.

Plans were laid for a full-scale conference on the work of the Commission at the coming annual convention of the National Association of Evangelicals in Buffalo, N. Y. April 2-4, 1957.

personalia

Robert Pierce, president of World Vision, Inc., flew to Vienna, Austria during the Hungarian crisis to organize emergency aid for children displaced by the anti-Communist revolt. He worked through Austrian Protestant groups in this special ministry.

James Underwood, 83, who actively participated in the work of the Central Union Mission, Washington, D. C., and the Wheeler Rescue Mission, In-

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dianapolis, Ind., has passed to his reward.

John R. W. Stott, pastor of All Soul's Church, Langham Place, London, is in a series of seven university missions in North America, sponsored by the Inter-Varsity Christian Fellowship. He began his work in the University of Toronto November 10 and spoke in the University of Michigan, Dec. 8-14. Yet to come are meetings in the University of Manitoba, Jan. 5-15; University of British Columbia, Jan. 19- 29; Harvard University, Feb. 9-17; University of Illinois, Feb. 23-Mar. 1. In addition Dr. Stott will lecture at Yale University Feb. 18-21.

Fred Tiessen of International Missions, Inc., has been named by the Evangelical Fellowship of India to head a committee arranging for the publication of a popular-type Christian magazine for India in several of the major languages.

Don Hillis and **Don Phillips** have been named by World Gospel Crusades as field representatives in Latin America. Dr. Hillis will have headquarters in San Jose, Costa Rica. Mr. Phillips will be located in Brazil.

G. Thomas Willey and **Wesley A. Kuhrt** have been appointed to the Board of Trustees of Providence-Barrington Bible College. Mr. Willey is vice president of the Glen L. Martin Company, Baltimore, Md., and Mr. Kuhrt is an aeronautical engineer. Both are active in evangelical laymen's organizations.

Herbert Lockyer, Sr., active in Bible conference and convention work in the British Isles, celebrated his seventieth anniversary recently. His son, Dr. Herbert Lockyer, Jr., is executive secretary of Moody Bible Institute, Chicago.

Hugh C. Tucker, for many years secretary of the Brazil Agency of the American Bible Society, died recently at Media, Pa., in his one hundredth year.

Billy Graham received the honorary degree of Doctor of Letters from his alma mater, Wheaton College, last month.

Capitol Report

(Continued from page 8)

carefully entering the little valley where the church is located. Seeing nothing unusual we began service. Around 40 people had gathered for meeting, hymns were sung, we had prayer and I was starting to preach when two men burst in saying a mob was coming up the road."

The missionaries hurried to their jeep but the believers felt it would be unsafe to go then as the crowd would be expecting this. The mob could now be heard clearly, shouting, throwing dynamite sticks and yelling threats. The missionaries retired to a small adobe Indian hut of a believer for prayer and to study their situation.

Taking cover of darkness a few believers went down the trail to listen, returning after estimating the crowd at around 100. Some declared the mob would not come to the church, others were certain they would. In the confusion, women believers reassembled by candle light in the church to pray—at the top of their voices, apparently believing all would be murdered.

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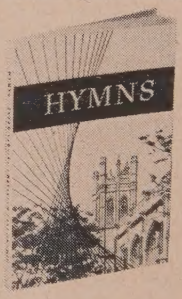
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From the tiny hut the missionaries evaluated their chances, deciding the one small door could be barricaded but the thatch roof would burn easily (it was discovered later in the night) so discussed other routes of escape.

An hour more had passed and the mob seemed to be coming closer. An elderly believer then mentioned an old trail above the hill but there was no way to reach it without scaling the valley wall covered with heavy bunch grass and rock boulders. But having a 4-wheel drive vehicle the missionaries decided to try this. Driving cautiously, using candle wick lanterns for light, they were successful and unobserved by the drinking crowd below. "That seemed an awfully long trip but once reaching an old road on top of the hill we switched on our lights and really took off," Willcuts continues, "But for God's protecting hand another mission field disaster would most certainly have occurred."

The mob eventually invaded the church about midnight and tried to find the missionaries, destroyed some church properties and beat a local believer. The national pastor with a few others had escaped with the missionaries.

Regional authorities have been reluctant to investigate the matter. Higher government officials of La Paz have sent word to local officials that such incidents are not to be repeated.

Oregon Friends, members of the National Association of Evangelicals, have been in Bolivia 25 years, have 60 churches in the Bolivian highlands.

Food and Clothing to Korea

This quarter the World Relief Commission of the National Association of Evangelicals will ship 49,226 pounds of good clean used clothing and 329,170 pounds of government surplus foods to needy lands. In spite of reports to the contrary, there is still an urgent need for Christian relief throughout the world today.

The following is a letter received from Rev. J. Elmer Kilbourne, WRC representative in Korea:

This is to acknowledge receipt of 922 bags of rice. Also a shipment of 100 bales of used clothing and twelve bags of shoes has arrived, and I might add, at a most needed time. Winter is setting in this month of November and already we have had several days of below freezing weather. The encouragement that this will give to these who are so critically affected by weather is more than I can tell you.

I just recently completed a trip of 1,200 miles visiting thirty-five of our social welfare projects and the need of warm clothing in all of these places for the winter is quite critical so you see you are doing a very wonderful service for the needy in Korea. I might also add that the food situation is still very serious and your shipments are arriving at a most needy time. By the time this letter reaches you both of these shipments will have been completely distributed.

It is always difficult for me to express our heartfelt gratitude for all you are doing for us. To keep seeing the need and not be able to do something about it would break our hearts. May God richly bless you in the wonderful work you are undertaking."

This letter to the World Relief Commission, which is supplying Mr. Kolbourne with food and clothing, is really directed to the thousands of evangelicals who are contributing to this ministry. Without their unfailing efforts and prayers, this ministry would be impossible.

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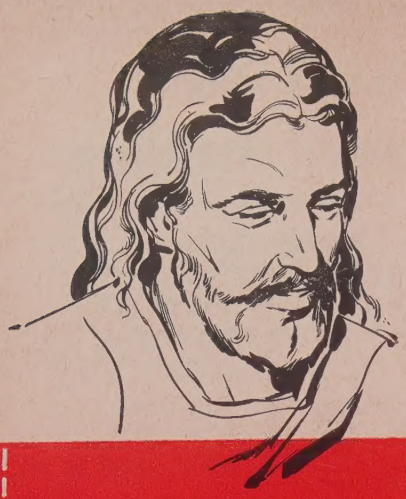

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